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The Loyal

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The Royal

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A Loyal O R A T I O N;

Giving a short Account of several Plots, some purely Popish, others mixt; the former contriv'd and carry'd on by Papists, the latter both by Papists and also Protestants of the High-Church Party, united together against our Church and State: As also of the many Deliverances which Almighty God has vouchsaf'd to us since the Reformation.

Compos'd by *James Parkinson*, formerly Fellow of *Lincoln College* in *Oxford*, now chief Master of the Free-School of *Birmingham* in *Warwickshire*, and spoke by his Son on the 10th day of *December, 1716*. And now Publish'd at the Request of *Captain Thetford*, *Captain Shugborough*, and several other Officers of the Prince's own Royal Regiment of *Welch Fusileers*, and other Loyal Gentlemen.

To which is annex'd by way of Postscript, The Author's Letter to the Reverend Mr: Higgs Rector of *St. Philip's Church* in *Birmingham*, who upon hearing this Loyal Speech was so displeas'd and nettl'd with it, and particularly with that Passage in it that relates to *bidding Prayers* which he constantly uses, that on the Sunday following he could not forbear reviling the Author in his Sermon, calling the Speech a scurrilous Discourse, and the Composer thereof a Slanderer and Calumniator.

BIRMINGHAM: Printed and Sold by *Matthew Unwin* near *St. Martin's Church*, 1717.

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The Loyal ORATION, &c.



SINCE Charity is the peculiar Mark and Character, whereby Christians should be known and distinguish'd from the rest of the World, it is methinks very strange that, that Church, which impudently pretends to be the only true Church of Christ, should have no Charity; I need not tell you, I mean the Church of *Rome*, which is, you know, so very uncharitable, that she will allow none to be true Christians but only those of her own Communion, pronouncing Damnation on all others, who though they believe in Jesus Christ, yet believe not in his pretended Vicar, and though they receive and own the Apostles Creed, yet reject that of Pope *Pius* the Fifth.

But this were tolerable, and we would not complain of them if they would be content with only thinking and speaking Uncharitably of us, with only Cursing and Damning us, with only shutting the Gates of Heaven against us. But though this be a dreadful Sentence, and one would think, that did they verily believe it would be executed on us, it would be sufficient to satisfy and even glut their utmost Malice and Hatred against us; yet it seems they are not satisfied with it, they not only damn us Hereticks, but are forward to burn us too,

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not only doom us to Hell, but, as if they were afraid least we should Live to Repent and escape Damnation, they are for dispatching us to Hell as fast as is possible.

It must be confess'd, and it ought to be lamented by us, that there is too much of this furious, this persecuting, this Popish Spirit, even amongst those that call themselves Protestants; But how cruel soever some that call themselves Protestants may be, yet this I am sure of, that the Protestant Religion is no cruel, nor bloody Religion; it teaches us to be mild and gentle, to be kind and loving, to be pitiful and Charitable towards all Men, even those that not only differ from us in Opinions, but bear an implacable Hatred against us. But on the contrary, I have a heavy and just Charge against Popery, that it is in its very Nature and in its Principles and Doctrines a cruel Religion; And though I cannot doubt but many Papists may be in their Natures inclin'd to Mildness and Mercy, yet the strong byass of their false Religion will force them to be cruel even against their Natures: So that there is this difference between a Protestant and a Popish Persecutor, that the former is condemn'd, the latter justify'd by his Religion; For the more cruel Papists are to Protestants, the worse Christians indeed they are, but the better Papists. And this I think is a singular commendation of Popery, that the more strictly any one lives up to the Rules of it, the worse he is, and a Plain Argument, that such a Religion is worse than none. It is this false Religion that has raised many bloody Wars, and been the cause of many cruel Massacres and Persecutions, that has oftentimes armed Princes against their Subjects, and as often Subjects against their Princes, that has barbarously butcher'd many Millions of the Saints and Servants of God.

It would be too great a task for me barely to recount to you the sad and dreadful Tragedies, that Popery has acted here and elsewhere, in this and in former Ages: And therefore I shall confine my Discourse to those only, which it has acted in *England* since the Reformation begun in King *Edward* the sixth's Reign.

To begin with Queen *Mary*, How did she persecute her Protestant Subjects, carried thereto by the Principles of her Religion, and spurr'd on by Popish Priests and Bishops, contrary to her Royal Word and Promise? For though her Interest prompted her to make fair Promises to her Protestant Subjects, yet her Religion forbade her to keep them; the Council of Constance having decreed, that Faith is not to be kept with Hereticks. And therefore as I much wonder that any Protestants could so far rely on the Promises of the late King *James*, as to think they might be safe under his Government; so I much more admire, that having try'd him, and been deceiv'd and oppress'd by him, they stupidly long'd to try him again, and be once more deceiv'd by him; But I am amaz'd, that being under the mild Government of King *George*, they still hanker after and long for a Popish Pretender, foolishly perswading themselves that a Popish Prince may prove a zealous Defender of a Protestant Church.

But to return thither, from whence I made this short but useful Digression; Queen *Mary* soon went off the Stage, whereon she had acted her Part so very ill, and made room for a better Queen to succeed her; and, how did that Protestant Queen treat her Popish Subjects? did she retaliate upon them? did she use *Bonner*, as her Sister had *Crammer*, and *Kidley*, and *Latimer*? did she kin-

dle Fires and burn Hereticks in *Smithfield*? No; she consider'd her Religion better than to give up her self to Revenge, she thought it enough to put a stop to the cruelty of Papists, but allow'd not her self to do any thing that might look like an Imitation of it; she suffer'd even *Bonner*, notwithstanding all his Cruelties and Butcheries, to live quiet and undisturb'd, free from all terrours, except those, which his guilty Conscience created. But did this her Lenity and Mercy towards Papists work any good upon them? Was the Bishop of *Rome* less cruel? Was his thirst after Innocent Blood quench'd, or in the least abated? Had Popish Priests any more Charity for Hereticks, than they had in Queen *Mary's* Days, when they tied them to Stakes and burnt them? No, the Spirit of Popery was still the same, a fierce and cruel, a furious and persecuting Spirit, and Popish Zeal was as hot and burning as ever, though it was not allow'd to burn Hereticks; and though they could not suck the Blood of Protestants, yet they thirsted after it, and long'd to shed the best Blood in the Nation, the Blood I mean of that incomparable Queen, which forc'd her to shed some of theirs.

Pope *Pius* the 5th was her implacable Enemy, and in the eleventh Year of her Reign publish'd a Bull of Excommunication against her, whereby he deposed her, and absolv'd her Subjects from their Allegiance to her; and the several Bishops of *Rome*, which during the time of her long Reign successively fill'd the Papal Chair, were of the same Mind as *Pius* the fifth had been, and trod exactly in his Steps; which we must not think strange, since they were all alike Infallible, and were directed, mov'd, and acted by the same Anti-Christian Spirit.

I do not therefore wonder that so many Papists, especially Priests and Jesuits, were continually plotting against her, since the most wicked Plots are Sanctify'd when the Pope is the contriuer or abetter of them, and the worst of Villanies, if undertaken to serve Holy or High-Church, becomes the greatest Merit.

For the same Reason I do not wonder that King Philip of *Spain*, to shew himself a dutiful Son of the Church, zealously endeavour'd to destroy one whom the Pope had Curs'd, and was forward to execute the unjust Sentence which the Bishop of *Rome* had pass'd upon her; but I cannot chuse but admire, that so mighty a Prince as he was, who could raise great Armies to fight the Churches Battles, defend the Faith, and extirpate Heresy, should stoop so low as to hire and encourage any execrable Villains to Poison or Stab her. How much more like a King did he act in 1588, when he sent an Armada against her, and gave it the proud Name of *Invincible*? But blessed be God, who was then our Shield, our Rock, and our mighty Deliverer, who check'd the Pride of that haughty Monarch, and disappointed all his Bloody and Merciless Designs against this Nation; who vanquish'd that Invincible Navy, and suffer'd scarce any Ship to return home with the sad News of their ill Success: From that time the Greatness of *Spain* began to Sink, and has been sinking ever since, and of late Years has been brought so low, that it is now the Object of Our Pity, but not of Our Fear. Thus did Heaven always Guard and Protect that excellent Queen whom Rome and Hell sought to Destroy; So that she died in a good Old Age, and left the Throne to her Cousin King *James* of *Scotland*. but I must tell you he had never Sat thereon, if Popish Bulls could

could have put him by; For Pope Clement the 8th, a little before Queen Elizabeth's Death, had put in his Caveat against King James, by sending two Briefs or Bulls into England, one to the Popish Clergy, and another to the Laity, whereby he forbade them, after the Death of her Majesty, to admit any one to be King of England, unless he were such an one, as would not only tolerate the Roman Catholick Religion, but by his best Endeavours and Force Promote it; which Bulls were lodg'd in Garnet the Jesuits Hands, as he himself, when he was upon his Tryal, own'd; and though they were never Publish'd, (the times not serving for it) yet I can't but observe that the Popes bare sending of them into England was to those Papists, that knew of them, (as I believe most of them did) a sufficient Warrant for engaging themselves in Plots against King James. I am sure, if we believe Catesby, it was this that chiefly encourag'd him to engage himself in the Powder Plot. For when Garnet, Discourfing with him about it, seem'd to desire that the Pope's Consent might be obtain'd, Catesby answer'd, that he took that for granted by the Pope in the two Bulls before, For " if it were lawful, said he, " not to receive or to repel King James, as the said Bulls " did Import, then is it lawful to expel or cast him out.

But though the Popish Party Plotted against that King before they had experience of him, yet methinks after they had try'd him, and found him so mild merciful and Indulgent a Prince, that he could not be brought to put in Execution those severe, but Just and necessary Laws, that had been enacted against them in the Queens Reign; methinks, I say, they should then have been so far from attempting to take away his sacred Life, that on the contrary

rary they should have pray'd for the long continuance of it. But King *James* was a Heretick ; and Hereticks, how mild and gentle soever they be, are not to be treated mildly ; they are all, without Distinction and without Pity, to be extirpated by Fire and Sword, as the 3d and 4th Lateran Councils have decreed.

It was resolv'd therefore that the King should be Dispatch'd, and sent out of the World ; and, that he might at his Death be Royally attended and waited on by a great Company of his Nobles and Gentry into the other World, their Design was to Blow up him and his Parliament with Gun powder, of which they had lodg'd a great Quantity in the Cellars under the Parliament-house ; a Design so horrid and bloody, and so prodigiously barbarous, both in the Substance and Circumstances of it, that it is not to be Parallel'd in all the voluminous Records of Time from the Foundation of the World.

But you'll say, Were there not many Roman Catholics in the Parliament in those Days ? And could they find in their Hearts to Murder them with Hereticks ? Though it was a plain and clear Point with them, that 'twas lawful to kill Hereticks, and barely to have doubted of that would have savour'd of Heresy ; yet methinks, they should have scrupled the killing of Roman Catholics together with them : Why so they did, and 'tis worth our Observation, that *Case* by to prevent all such Scruples or Doubts which might arise in the Minds of the Plotters, or to remove them when risen, apply'd himself to *Garnet*, Superiour of the Jesuites, and sought his Judgment and Resolution in the Case ; The Question was thus put, " Whether for the Good
" and Promotion of the Catholick Cause against
" Hereticks, the necessity of Time and Occasion to re-
" quiring, it were lawful or not, amongst many No-
cents,

cents, to destroy and take away some Innocents also? To which Question the Reverend Father thus advisedly Answer'd, " That if the Advantage were greater to the Catholick Part by taking away some Innocents together with many Nocents, then doubtless it would be Lawful to Kill and Destroy them all. Divinely Answer'd by the Popish Oracle! It seems then, if it be for the Advantage of the Roman Catholicks to Destroy and Murder us Hereticks, it is a resolv'd Case and even a Matter *de fide*, that 'tis lawful to do it. Nay such is their Zeal to kill Hereticks, that rather than they will spare them, they will be content to cut off some of their dear Roman Catholicks, provided that the Number of the Slain be greater on the Heretical Side. And therefore we Hereticks, whether Low or High-Church Men, whether Whigs, or Tories, ought to look to our selves, and never trust them.

From what I have already said, it is evident beyond Contradiction, that the Gunpowder Treason was a Popish Plot; but yet the more to confirm what I have said, I can't but observe, that those who were Try'd and Executed for it, were all of them Papists, nor did any of them either at the time of their Tryal or Execution name any besides Papists as guilty of it; and there is no doubt but the Pope himself had a particular Knowledge of it; For Sir *Edward Baynham* was sent to *Rome* to inform him of it, and *Fauks* one of the Conspirators was certainly with him, and acquainted him with it. But what need I mention this? Who can doubt but the High-Priest knew of it, when there was not a Popish Priest in *England* that was not in some measure Privy to it? And though I do not think that all the Roman Catholicks in *England* had

a distinct and particular Knowledge of it, it being neither Safe nor Prudent to communicate a Matter of this Nature to very many; yet I believe there was hardly a Papist in *England* but had a confus'd and general Notion of a Popish Plot at that Time, and they were all taught by their Priests to pray for good Success to it. I will crave your leave to repeat to you one of their Popish Forms of Prayer composed on this Occasion, as I find it in Mr. *Fowles's* History of Popish Treasons, " Prosper, Lord, their Pains, that labour in thy Cause Day
" and Night; Let Heresy vanish like Smoke; Let the
" Memory of it vanish with a Crack, like the Ruin
" and Fall of a broken House.

But a Holy, Just and Righteous God did not prosper their Pains, who Labour'd not in his, but the Devil's Cause; nor did he suffer the true Religion, which they call'd Heresy, to vanish like Smoke; nor the Light of the Gospel to be extinguished by those, who hated Light and loved Darkness, because their deeds were Evil; But on the contrary God did in a wonderful manner discover and bring to Light this Work of Darkness, not suffering the Gunpowder to take Fire and burn those, whom as Hereticks his Romish Holiness had condemn'd to the Flames.

How great reason then have we to give hearty Thanks to Almighty God, for that strange and astonishing Deliverance of our Ancestors from the Popish Powder Plot? For the Blessings, which God hereby conferr'd on them, are deriv'd down to us, and we may be said to have been Delivered from the Gunpowder Treason before we were Born. Were they hereby kept from Slavery? So were we: Were they preserved from the grievous Yoke of

Popery? So were we: Was the fifth of *November* deservedly a Day of Thanksgiving to them? It ought to be so to us and to our Posterity, as long as the Sun and Moon endure.

And as we have the greatest Reason gratefully to remember the singular Mercy of God in Delivering this Church and State from the Gunpowder Treason; So our implacable Enemies of the Church of *Rome*, who have ever since been plotting against us, will not suffer us to forget it. How many horrid Plots they have form'd against us since that time, which were never discovered by any humane Eye; How many wicked Designs they have hatch'd, which prov'd abortive and never came to the Birth; How many Snares they have laid to take us, which we by the Mercy of God have escap'd, is known only to that God, who having an All-Seeing Eye can pierce into the darkest and deepest Plots of wicked Men, and when he pleases, disappoint and baffle them. But this is certain, that ever since our Forefathers justly cast off the heavy Yoke of Popery, the Popish Hierarchy have by the foulest Methods and most wicked Arts endeavour'd to bring our Necks under it again; and the Roman Pontiff, who formerly did, and doth still pretend (though I know not by what Authority) to be chief Shepherd of the British Flock, has always aim'd to Reduce so good a Flock with so Rich a Fleece to his Romish Fold; being ready to sanctify the worst of Plots in order to it; Many of which I shall pass over in Silence, as being not able, in the short compass of Time allotted me for this Exercise, to give you even a short Narrative of them.

But

But I cannot forbear to mention that horrid Plot discovered in 1678, by *Oats*, and *Bedlow*, and *Dangerfield*, and several others, by whose Testimonies two or three Houses of Parliament were fully convinc'd, that there was then a Popish Plot for murdering King Charles the Second, and extirpating the Northern Heresie, and introducing Popery, and bringing Slavery upon us. And notwithstanding the timely discovery of that Plot, and the zealous Endeavours of the wisest and best Men in the Nation to save the Church and State by hanging several of the Plotters, and among them Mr. *Coleman* the Duke of *York's* Secretary, who having been promis'd a Pardon by his Master, and relying on it even at the Gallows, as soon as he found himself lurch'd in his Expectation, said, " There was no Faith in Man ; And being allow'd to say no more was immediately turn'd off : Yet partly by the Interest of a Popish Duke, whose Power was then great at Court ; and partly by the unhappy Divisions and Dissensions of Protestants, distinguish'd by those Names of Whigs and Tories, and the indiscreet and forward Zeal of the latter to advance a Popish Prince to the Royal Throne, who have since that been no less forward to dethrone two Protestant Kings ; by these means, I say, it came to pass, that the Duke of *York*, whom two or three Houses of Commons successively one after another, had in a Parliamentary way endeavour'd to exclude from the Royal Throne, was brought to sit upon it ; and being plac'd thereon acted so tyrannically and Arbitrarily, and so oppress'd his Subjects, that he fully Justify'd the Excludidg Bill.

Upon this the Tories or High-Church-men, who thought they had merited more of the King, and expected

to be better us'd by him, than either Low-Church Men or Dissenters, began not only inwardly to grumble, but outwardly to pour out Complaints against him. Had that tyrannical Prince been so wise as to have kept it fair with Mother High-Church; Had he been content to have been her Captain-General, and to have fought her Battles for her against Schismatics and Hereticks; Had he hung up Low-Church Men by dozens and scores, as his Chief-Justice *Jefferies* did in the *West*, he might have expected Addresses of Thanks from Mother High-Church and her true Sons, and might have liv'd and dy'd a glorious Monarch with a Multitude of tame and passive Slaves about him, but when he began to persecute her and her Children, and to fill Prisons and Jails with them, and to use them worse than if they had been Fanaticks, not sparing even those who had been eminently Serviceable to him, in opposing the Excluding Bill, and bringing him to the Throne; When he abus'd that absolute unlimited and arbitrary Power, which she had lodg'd in him for wise Ends, that is, for maintaining and protecting herself and her true Sons, and Destroying all her Enemies, she began to look about her; and having nothing but Prayers and Tears to defend herself with, she wept and she cry'd and she pray'd that some of her Sons would forget their tame, and Passive, and Self-resigning Principles, and trip up his Heels: and you know what came on't; the mighty Monarch was soon forc'd to Abdicate. For as the Sons of High-Church hearing their Mothers Prayer, though uttered with a low and whispering Voice, presently began to think of Guns, and Swords, and Jack boots; and in that dismal time of Danger joining with those of the Low invited his

Highness

Highness the Prince of *Orange* to come with an Army and rescue them from the tyranny and Oppression of a Popish King ; So that brave Prince being heartily Concern'd for the Protestant Interest, which he saw was very much sunk in *England* and was like to sink proportionably in other Parts of the World, readily comply'd with their honest and pious Request ; And landing with an Army in 1688 brought a much long'd for and joyful Deliverance to us, thereby preserving our Religion, our civil Rights, our Liberties, our Laws ; whatever is or ought to be dear to us ; whatever we are willing to keep and Enjoy as long as we live ; whatever we desire to leave to Our Posterity when we die. And let me add, that he having more than deserv'd the Crown, the Lords and Commons of *England* out of a grateful Sense of his Merit, and a due Regard to their own and the Nations Welfare, freely offer'd it to him ; rightly judging no Head so fit to wear it, as that of so excellent a Prince, and so great a Deliverer and Benefactor.

Hence it appears, that the fifth of *November* has now new Mark of Honour set upon it, is become a double Holiday, and, as oft as it Returns, will call to our Minds a two-fold Deliverance, the one which God Almighty vouchsaf'd to Our Ancestors 111 Years ago ; the other which he vouchsaf'd to us 28 Years ago ; the former a Deliverance of King *James* the First and his Parliament from the Popish Gunpowder Treason ; the latter a Deliverance of the Good People of *England* from King *James* the Second, a Popish King, and Grandson of King *James* the First. And therefore the fifth of *November* calling now more loudly to us for Thanksgiving, than it did before King *William* Landed upon it, I greatly admire that
many

many not only of the Laity, but also of the sacred Order are more deaf to that Call to Thanksgiving now, than they formerly were, and so much the more slight the Day, by how much the more God hath Honour'd it; and because God has made it a double Holyday, will hardly allow it to be any at all; but on the contrary, in complaisance to their Friends the Papists, seem willing not only to desecrate and unhallow, but even to Curse the Day. Perverse and ungrateful Men! who are even angry with God for conferring more Blessings upon them, than they think they have need of; upon which their horrid Ingratitude, I cannot chuse but make this Just and soft Reflection, that if it had pleas'd God to hearken to their ungodly Prayers, and grant thei Requests, when they pray'd (as one may very well think they did) for Success to the Pretender's Forces in the late unnatural Rebellion; I doubt not, but they, whose tender Consciences will not suffer them to give Thanks for that Deliverance which God wrought for us by his Servant King *William*, nor for the late Victory of King *GEORGE* over the Rebels, would have been mov'd with a warm and forward Zeal to express their Gratitude to God in joyful Hymns of Thanksgivings for such Blessings, which I am sure a Holy and good God will never grant to any Protestant Church, unless in his Anger, and then I believe they are not to be reckoned Blessings, but Curses; Which Almighty God avert from us.

There remains but one Plot more, which I must crave leave not only to mention, but also to make some short and useful Reflections on; a Plot not purely Popish, but Mixt, The Papists and High-Church Protestants mixing and joining themselves, after an unusual and wonderful

derful Manner, in a most wicked Design to deprive us of the Protestant Succession in the Royal House of *Hannover*; and together with it, to rob us of all the Protestant Blessings which Almighty God has conferr'd on this Nation, ever since the Reformation. I can't chuse but admire, that two Parties, so very differing from each other in their Principles, and so widely disagreeing in their Notions about Religion, which have formerly been so shy, and suspicious, and jealous of each other, should on a sudden shake Hands, unite together, and join their Counsels and Forces to set up and establish a Popish King. That Papists should endeavour to extirpate Protestantism, re-establish Popery, restore the Pope's Supremacy, Promote and Advance the Interest of the *See of Rome*, and even join with Hereticks, (whom they hate and curse) when so to do seems to them very Serviceable to the promoting of their Cause, is not at all Strange; but that any High-Church Men should mix themselves with Papists in Contriving and carrying on the most wicked Plots against the Church of *England*, and in setting a bigotted Papist on the Royal Throne, in order to establish a Protestant High Church, is wonderful and unaccountable Madness. One would think they should have been afraid of nothing so much, as of gaining their Point, because that would have been to undo themselves; and that they should have trembled at the very thoughts of helping the Papists to subdue Low Church Men and Dissenters, since that would have been to render themselves a more easy Prey to their new Friends and Allies, but old Enemies, the Papists. For let us suppose two High Churches in *Great-Britain*, the one Protestant, the other Popish, and both under the Government of one and the same *Popish* Prince,

Prince, as absolute and arbitrary as the Tories could make him, or the *Papists* could wish him to be, and invested with all that unlimited Power which the two Sister-Churches with mutual Consent, but upon different Views and for divers Ends, would have Invested him with; the One, that he might be able to knock down and destroy her only Foes, Low Church Men and Fanatics; the other, that he might be Arm'd with sufficient Power to cut the Throats of all Hereticks, even though they were the true Sons of her Sister High Church: Let us make, I say, such a frightful Supposition as this, the bare Idea or Image of which is extremely Terrible; Would not such a King favour his own *Popish* Church, raise it as high as he could, and depress the other? Nay, would he not think himself bound in Conscience to do so? and being Absolute and unrestrain'd by Laws, and having a Divine Right to do what he lists, would he not Command all his Subjects to Worship God in his Way, and Persecute all those as tainted with Heresy that would not? and consequently, would not the *Popish* High Church soon become the Higher of the two, under a *Popish* King? And would not the Members of the Protestant High Church soon become, what they most of all hate and abhor the very Thoughts of, Low Church Men? Did I say Low-Church Men? I call that Word back; for they would indeed be reckon'd no Church Men at all, but rather a Crew of Schismatics, a pack of Hereticks doom'd to Destruction, as being cut off and excommunicated from the Roman Catholick Church. For whatever peculiar and distinguishing Favours the High Tories may now promise themselves vnder a *Popish* King; yet this is certain,

certain that they would meet with no other Favour than that which *Polyphemus* promis'd to *Ulysses*, to be Eaten up, and devoured last; and *Rome's* insatiable *Polyphemus* the Pope having first suck'd the poor Watty and spiritless Blood of Low Church Men, would quickly thirst after the richer, and briske, and more sprightly Blood of High Church.

Now then since a Protestant High Church would certainly have been made a low One under a Popish King, had it not been better for her to have made herself low by the Exercise of Humility, lowliness of Mind, Meekness, Gentleness, and Christian Forbearance under a Protestant King, than to have been made low, and to have been afflicted, oppress'd and persecuted by a Popish King? But it seems she having been us'd to snub and keep under Low Church Men, and to lash and scourge Dissenters, and laying claim to that high Priviledge of knocking down Round-heads when she pleases, could not so much as bear the Thoughts of becoming Low and Moderate, and of lovingly uniting Herself with Low Church to keep a Popish Pretender out; but on the contrary, by a very deep and unintelligible Fetch of Policy join'd herself, her Head, her Heart, her Hands, her Purse with the Papists to bring him in, and place him upon the Royal Throne.

And for this End as you all know, an excellent Parliament was about Seven Years ago Dissolv'd, an able and Faithful Ministry parted with, barely because they would not come into the new Measures that were then to be taken; an Experienc'd and brave General cast off and Disgrac'd, because he had done his Queen and Country too much Service and a new one chosen, not to Fight; but treacherously to withdraw our Forces from the Al-

Prince, as absolute and arbitrary as the Tories could make him, or the *Papists* could wish him to be, and invested with all that unlimited Power which the two Sister Churches with mutual Consent, but upon different Views and for divers Ends, would have Invested him with; the One, that he might be able to knock down and destroy her only Foes, Low Church Men and Fanatics; the other, that he might be Arm'd with sufficient Power to cut the Throats of all Hereticks, even though they were the true Sons of her Sister High Church: Let us make, I say, such a frightful Supposition as this, the bare Idea or Image of which is extremely Terrible; Would not such a King favour his own *Popish* Church, raise it as high as he could, and depress the other? Nay, would he not think himself bound in Conscience to do so? and being Absolute and unrestrain'd by Laws, and having a Divine Right to do what he lists, would he not Command all his Subjects to Worship God in his Way, and Persecute all those as tainted with Heresy that would not? and consequently, would not the *Popish* High Church soon become the Higher of the two, under a *Popish* King? And would not the Members of the Protestant High Church soon become, what they most of all hate and abhor the very Thoughts of, Low Church Men? Did I say Low-Church Men? I call that Word back; for they would indeed be reckon'd no Church Men at all, but rather a Crew of Schismatics, a pack of Hereticks doom'd to Destruction, as being cut off and excommunicated from the Roman Catholick Church. For whatever peculiar and distinguishing Favours the High Tories may now promise themselves vnder a *Popish* King; yet this is certain,

certain that they would meet with no other Favour than that which *Polyphemus* promis'd to *Ulysses*, to be Eaten up, and devoured last; and *Rome's* insatiable *Polyphemus* the Pope having first suck'd the poor Watty and spiritless Blood of Low Church Men, would quickly thirst after the richer, and briske, and more sprightly Blood of High Church.

Now then since a Protestant High Church would certainly have been made a low One under a Popish King, had it not been better for her to have made herself low by the Exercise of Humility, lowliness of Mind, Meekness, Gentleness, and Christian Forbearance under a Protestant King, than to have been made low, and to have been afflicted, oppress'd and persecuted by a Popish King? But it seems she having been us'd to snub and keep under Low Church Men, and to lash and scourge Dissenters, and laying claim to that high Priviledge of knocking down Round-heads when she pleases, could not so much as bear the Thoughts of becoming Low and Moderate, and of lovingly uniting Herself with Low Church to keep a Popish Pretender out; but on the contrary, by a very deep and unintelligible Fetch of Policy join'd herself, her Head, her Heart, her Hands, her Purse with the Papists to bring him in, and place him upon the Royal Throne.

And for this End as you all know, an excellent Parliament was about Seven Years ago Dissolv'd, an able and Faithful Ministry parted with, barely because they would not come into the new Measures that were then to be taken; an Experienc'd and brave General cast off and Disgrac'd, because he had done his Queen and Country too much Service and a new one chosen, not to Fight; but treacherously to withdraw our Forces from the Al-

lies, and deliver them up to be cut in pieces by the *French*. And many mutual Marks of a dear and strict Friendship having pass'd between the two Majesty's on this, and on the other side of the Water; at last a separate Peace, so base, so shameful, so disadvantageous to *England*, was struck up and concluded between them, that one would think *England* had been conquer'd by *France*. When Things were brought to this sad Pass, it seem'd good to the wise Governor of the World to put an end to that French Ministry at *St. James's* by the sudden Death of the Queen, and in a critical Juncture of Time when our Dangers and Fears were as great and as high as they could be, to call the Illustrious Duke of *Brunswick*, now our most gracious Sovereign King *GEORGE*, to take Possession of the Throne of his Royal Ancestors, settled on him by *Act of Parliament*; a Prince of that Wisdom, that Prudence, that Justice, that Mercy, that Lenity, that Moderation, that sweet and pacifick Temper, that he is honour'd and valu'd all the World over, being deservedly reckon'd the peculiar Favourite of Heaven, and the darling of Men; a Prince, I am sure, who, as he deserves to be highly esteem'd and lov'd by all his Protestant Subjects, so I verily believe he is by all those of them, who have so much Regard to the true Religion which they profess, as to prefer it to Popery, or so much Sense in them as to chuse Liberty rather than Slavery.

For, is it not owing to King *George*, next under God, that we can truly call our selves Freemen? Is it not owing to Him that we may read our Bibles without any fear of an Inquisition? That we have the Liturgy of the Church of *England* and not the Roman Mass-book in our Churches? That we have our Prayers in *English*, and not in *La-*

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tin? For how loath and unwilling soever some of our Divines seem to be to pray for King George; what tricks and arts soever they make use of to perswade us they pray for the King in their Pulpits, when we are sure they do not, by saying, Pray we, and let us Pray, and you shall pray, and I require you to Pray, all which Expressions are Forms of speaking to Men, but not of praying to God; how averse and backward soever they are to express their own, and excite the Peoples gratitude to God for his Majesty's happy Accession to the Throne, and all other Blessings which God has conferr'd upon us by his Servant, and our Gracious Sovereign King George; how loath soever I say they are to pray for our gracious King, and give Thanks for publick Blessings upon solemn Days of Thanksgiving; yet this I will be bold to say, that they owe it to King George that they have any Pulpits to Pray or Preach in. O that we had all a due Sense of the Happiness we either do, or might Enjoy under so good a Prince, whose behaviour to all his Subjects has upon all Occasions been constantly such, so gracious, so obliging, so winning, that all, who have either good sense or probity in them, cannot chuse but highly value and love Him; and the most bitter of his Enemies, that have any Ingenuity in them, are ashamed, And those, that have none, begin to be afraid to speak against him and rail at him; and their Outcry is now against the Ministry, as is usual in all Reigns, though I believe it is now with less colour of Reason than ever, his Majesty having shew'd his consummate Wisdom in nothing more, than in the Choice of an Excellent Ministry. Let those, that take upon them to blame and censure this, look back on the late Ministry, and then I doubt not but they will blush

and be ashamed to open their Mouths against the Present Time was when we were told by them, that to make any sharp though never so just Reflections on the Ministers, was to abuse the Queen; and to lash those with the Tongue, who deserv'd to be cut off by the Axe, was term'd a wounding of Majesty, and accounted Treason. Let them consider this, and withal think with themselves that a wise Prince will resent those Injuries and Affronts that are offer'd to those that serve him with Faithfulness and Zeal, nor suffer them and himself too to be wounded by the slanderous Tongues of those, who are Angry and vext at nothing so much as this, that there is now a wise and discerning Prince at St. James's, who can distinguish those that have true Merit from those that have none, and knows who are worthy and fit, and who not, to be employ'd in his Service.

Methinks the World is very much mended in *Great-Britain*, and alter'd for the better since his Majesty's happy Accession to the Throne; from whence I conceive great hope, and even perswade my self, that though there are many ungrateful Wretches that murmur against King *George* now, as their Fathers did against his great Forerunner King *William* of Glorious and Immortal Fame, who was sent hither by a good and gracious God to prepare the way for Him; yet the Time is coming when their Sons and Grandsons will bless the Almighty for sending them both hither, first King *William*, and then King *George* to save this Protestant Church and Nation, and to deliver their Tory Fathers and Grandfathers from Popery and Slavery against their Wills.

O that the Tories would at length awake out of their deep Sleep, and opening their drowsy Eyes behold a real King

a true Father of his Country ; and no longer follow an imaginary Prince, a wandering shadow of a King, which like an *Ignis Fatuus* leads them up and down, hither and thither, to St. Germans, to Barleduc, to Avignon, to Rome, to any Place but St. James's, where true British Majesty Shines and Displays itself with such Mildness, such Lenity, such a pleasing Aspect, that at the same time it both commands our Awe and Reverence, and attracts our Love!

O that this Dream of an Hereditary, Divine, unalterable and indefeasible Right to the Crown, which they Fancy to be lodg'd in I know not whom, would like other Dreams vanish away; and they being perfectly awake, and perceiving themselves to have been hitherto only in a frightful Dream of arbitrary Power and Slavery, applying the former to their *Jure Divino* King, and the latter to their own miserable selves, would be content with and submit to a legal and rightful King, a King that will govern them by Laws of their own choosing, and not by his own sole arbitrary Will and Pleasure.

O that we were all truly and really *Hanoverians*, and would heartily join together in defending the Protestant Succession in the Royal House of *Hanover* ; but I am sure this, that I heartily wish, can never be, so long as there are any Tories amongst us; for every Tory is by his Principles a Jacobite, and thereby ty'd so fast to the Pretender, that without quitting his Principles he cannot get loose from him, and come over to King George. I grant indeed that Tories may, and I wonder they all do not leave their Torism or Jacobitism, and embrace Whiggism or Hanoverianism; but so long as they hold the former, they cannot embrace the latter, the one being not consistent

stent with the other. A Tory believes his Allegiance is due to that Person alone who has the Hereditary Right, which he says is founded in proximity of Blood; and this Right he affirms to be a Divine Right, that is, a Right created by God, and immediately flowing from him, and therefore unalterable and indefeasible; it being not in the Power of Men to alter or Change, to abolish or destroy a Right created by God. This is the Tories whimsey, a meer Dream, being supported neither by Reason nor Scripture. But on the contrary a *Hanoverian* Professes that he assents to, and is govern'd by quite contrary Principles and Notions; he believes that as King *George* has not the Hereditary Right founded in proximity of Blood, so he does not need it; asserts, that he has the legal Right founded in and arising from the previous consent of the States of the Realm assembled in Parliament, that is of all the People, and establish'd by a mutual Contract between him and them; Maintains, that though the King's Legal be but a humane Right, as being deriv'd from Men, consenting and agreeing to Place the Sovereignty in him, yet 'tis as good a Right as any Soverign Prince in the World has to his Crown. Lastly he affirms, that whoever has the Legal, which is a human Right to Govern us, has also so long as he Rules us by Law, a Divine Right to our Obedience, not by virtue of any Stipulation or Contract between him and us, but by virtue of a Divine Command, which requires us to Obey Magistrates, and to be subject to the higher Powers. From what has been said it appears, that there is the widest Distance that can be between a *Hanoverian* and a *Tory*, and consequently that a *Tory* must cease to be a *Tory*, before he can be a *Hanoverian*; for indeed a *Hanoverian-Tory* implies a
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Contradiction ; it is a compound Term made up of two inconsistent Parts, that will always be jarring and fighting with each other, and can never be reconcil'd ; it is all one as a Whig-Tory, a Georgian-Jacobite, a Low High-Church Man ; it is a political Monster, which outwardly cringes and bows to King George at St. James's, as knowing him to have the Power, though not believing him to have the Hereditary and Divine Right to bestow Preferments upon him ; but inwardly sighs and groans, and longs for the Pretender, as believing him to have, though not the Power, yet the Hereditary and Divine Right to advance him to the highest Preferments and Honours either in Church or State.

Since then there is nothing keeps the Tories from owning King George for their Lawful and rightful King, but purely Torism ; and nothing makes them stick and adhere so fast to it, but Error and Ignorance, and Prejudice, but false Principles of Government which they have imbib'd, and wrong Notions which their Minds have been prepossess'd and poison'd with ; I heartily wish they would hearken to reason, listen to what is said by those that are skill'd in the Laws of the Land, consider the legal Settlement of the Crown establish'd in the Reign of King William, and think with themselves, that the Right, which King George has to the Crown, is the very same as that which King William, the same as that which Queen Anne had, and altogether as good as any King ever had that sway'd the English Scepter.

POSTSCRIPT

P O S T S C R I P T.

A Letter to the Reverend Mr. Higgs, Rector of St. Philip's-Church in Birmingham.

S I R,

I Could not have imagin'd that a Discourse so full of Loyalty, Affection and Duty to his Gracious Majesty King GEORGE, and of Zeal for his excellent Government, as that was, which I lately Compos'd, and my Son spoke on the 10th of December in Birmingham-School, could have offended the Ears of any one, that had sworn Allegiance to his present Majesty King George, as I am sure you have; and much less could I have thought that it could have rais'd your Choler, and inflam'd your Anger to that degree, that you were not able to govern it, nor keep it within bounds; but forgetting your Duty, and the Day, and the Place, and your self too, could not forbear to inveigh against me with opprobrious Language, which ill became a Minister of the Gospel, and thereby to expose both me and your self too, me to the Fury and Rage of a High-Church Mob spirited and irritated against me from the Pulpit, and your self to the just Contempt of all your Judicious Hearers; who are of Opinion that it had been much better, and had more become you to declaim against Rioters and Rebels, and those who hold such Principles, as incline them to rebel against the best of Kings, than to rail against one who is known to be not only a dutiful Subject, but a hearty Friend to King GEORGE.

How could you choose but think, that this your outrageous treating of me in the Pulpit would bring to my Mind, how extremely wanting you have been in your Duty both in your Pew and your Pulpit? That you never

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ver allow'd your self to read those Prayers in the Pew, which were appointed by Authority to be used constantly at the stated Times; during the late Riots, would incline one to think that you had too favourable an Opinion of those who rioted for the Church, and cry'd Down with the Round heads That in the time of the late Riots you never in your Pulpit mov'd and press'd your People to be dutiful and obedient to King *GEORGE* their Lawful and Rightful Sovereign; that you never express'd any Detestation and Abhorrence, or even the least dislike of those seditious Tumults and Riots, which were the sad Forerunners of the late unnatural Rebellion; that you never inveigh'd against the Rebels in any of your Sermons when there was too just Occasion for it; that you never lash'd those with your Tongue who drew their Swords against the King, and attempted to take away that sacred Life, which ought to have been more dear to you than your own; are some of those convincing Arguments and Proofs you have given us of your great Affection and Loyalty to the King, and Concern for the true Religion, which, if he had been murder'd by the Rebels, would have receiv'd a deadly Wound, and even have died with him. That you never have preach'd upon the fifth of *November*, nor endeavour'd to shew any Gratitude of your own, or excite any in others, for those two wonderful Deliverances solemnly commemorated on that Day, is an Argument that would make even Charity it self, which thinks no evil, to think ill of you, and to believe that your Zeal for the Protestant Interest is not Ardent, since it does not flame out on these Occasions.

But you'll say, though you do not Preach a Thanksgiving Sermon, yet you read a Homily against Rebellion

on the 5th of *November*; yes you do so, and the Tories no doubt thank you for it, because this perhaps seems to them a condemning of those sound Principles, which they, who were chiefly concern'd in bringing about that happy Revolution, govern'd themselves by, and a calling them to Repentance for doing their Duty in asserting and defending their Rights Invaded by the late King *James*, and removing that Tyrant from the Throne, and placing their Deliverer, an Excellent Prince upon it. I can't choose, Sir, but think it strange that you, who so far slight the Homilies that you lately in your Pulpit call'd them, " Helps to the Ignorant Part of the Clergy, should so far humble your self as to make use of them; but it seems you had rather stoop so low as to use these Helps of the ignorant Part of the Clergy, and read a Homily against Rebellion on that solemn Day of Thanksgiving, than make a Thanksgiving Sermon.

But 'tis time now to come to the Speech, which you have been pleas'd to carp at: What it was in the Speech that most of all grated upon your Ears, I should have been very much at a loss to know, if I had not had the good luck to have heard you in the Church on Sunday the 16th day of December, where and when you call'd me to an account for it; the Passage was this, How loath and unwilling soever some of our Divines seem to be to pray for King *George*, what tricks and arts soever they make use of to persuade us, they pray for the King in their Pulpits, when we are sure they do not, by saying, Pray we, and let us Pray, and you shall pray, and I require you to pray for King *George*; all which Expressions are Forms of speaking to Men, but not of praying to God, &c. Yet this I will be bold to say, that under
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God they owe it to King *George* that they have any Pulpits to Pray or Preach in. Though I perswade my self there were many other Passages in the Speech that were not agreeable to your Palate, yet you seem'd to disgust this most of all, and thought fit to single it out, and take me to task for it before your Congregation, to let all your Admirers see, what a Champion you are for High-Church, and how easily you could knock down a poor Low-Church Man without any Force of Reason, without any Strength of Arguments, by the sole Vertue of Ecclesiastical Canons and Constitutions, which, as I shall make out, when rightly understood, are so far from making for you, that they are directly against you.

Now, Sir, your Pulpit-heat being over, as I hope, during which I thought it Prudence to keep Silence, give me leave to have my turn of speaking, and to argue the Matter calmly and coolly with you. I ask you what is it in the foremention'd Passage of the Speech, which you are so highly displeased with? Is it, that I affirm those Expressions, " Pray we, and let us Pray, and you shall Pray, and I require you to pray for King *George*, are only Forms of speaking to Men, but not of praying to God? No; you freely own'd and confess'd in your railing Sermon, that those Expressions are not Prayers, but (to use your own Words) are only Exhortations and Admonitions to the People to pray for him; and you seem'd to be sensible, that to Exhort, and Admonish, and bid the People Pray for King *George*, is not to pray for him. I thank you Sir for this Concession, which I hope you will stand to; and now I will take leave, whether you will grant it or no, to draw such Conclusions as will naturally follow from it.

1. It follows, that you have never pray'd for King George in St. Philip's Church Pulpit, before your Sermon, since you came hither, which is above a Twelvemonth ago: for you have, ever since you came to be Rector of St. Philip's Church, us'd in the Pulpit the bidding Prayer, which is indeed no Prayer at all, that is, you have in the Pulpit only bid and required the People to pray for King George. And therefore though I think it my Duty to prostrate my self before the most high God with all the outward Signs of inward Reverence, when I join with you in praying to him; yet while you are at your bidding Prayers in the Pulpit, that is, at your no-Prayers, I do not put my self into a praying Posture, but sit down, partly to let you and your High-Church party see that I know the difference between Praying and not Praying; and partly to give you a tacit Reproof for not Praying, when you are required by your Superiors to pray for King George.

2. It follows from hence, that you have acted contrary to the 55th Canon, which requiring you to Pray for King George, you cannot be said to have Observ'd it, barely by bidding the People to pray for him, since bidding others to pray is not praying. 'Tis plain by this Canon, that the Minister is oblig'd to move the People to join with him in Prayer; and there being no particular Form of Prayer contain'd in this Canon; it follows, that he must necessarily be at the Pains of composing a Prayer himself, and must move the People to join with him in it.

This Canon does not contain a Form of Prayer to be us'd by the Minister, but rather a Form of Directory, directing him to Compose a fit and proper Prayer in which the People are to join with him; for hereby the Minister

is directed for whom he should pray, and in what Order, and what should be the matter of his Prayer, as to some of the Persons he is to pray for, though not as to all.

1. The Minister is to pray for the holy Catholick Church, especially for the Churches of *England, Scotland and Ireland*, and herein especially for the King's most excellent Majesty, for his Royal Highness *George* Prince of *Wales*, the Princess and their Issue, for the Ministers of God's Word, for the King's most Honourable Privy-Council, for all the Nobility and Magistrates, and for all the Commons of this Realm.

2. He is directed in what Order he should pray for them, for the Catholick Church in the first Place, then for the Churches of *England, Scotland and Ireland*, then for the King and the Royal Family, &c.

3. He is directed what should be the Matter of his Prayer as to some of those he is to pray for, though not as to all; for Example, he is to pray for the whole Commons of *England*, that they may live in the true Faith and fear of God, in humble Obedience to the King, and in brotherly Charity one to another; and therefore a prudent and discreet Minister, when he comes to pray for the People will express himself thus or to this Effect, We beseech thee, O Lord, to give thy heavenly Grace to the whole Commons of this Realm, that they may live in the true Faith and fear of God, in humble Obedience to the King, and in brotherly Charity one to another. But though the Minister be directed by this Canon to Pray for the King, and to give him his due Titles, yet he is not directed hereby what should be the Matter of his Prayer, or what Blessings he should beseech Almighty God to bestow on the King, but he is left to his Liberty

beg of God such Blessings for the King, as he in his Prudence and Discretion thinks the King most needs; he will at all times beg of God to direct him in his Counsels; to endue him with Wisdom and Prudence to see what is for his own or his Subjects good; and to give the King Courage and steddiness to pursue what he conceives to be for his own and his Subjects true Interest and Advantage; he will, if the King be in Danger, beseech Almighty God to guard him; if surrounded with Enemies, to defend him; if his undutiful and rebellious Subjects rise up in Arms against him, he will beg of GOD to quell them, and to give the King Victory over them; he will always beseech God to confer on the King such Blessings, as he perceives his Majesty in his Circumstances, whatever they are, stands most in need of.

From whence it appears that this 5th Canon is indeed a Form, but not a Form of Prayer to be us'd by the Minister, but of a Directory whereby he is directed for whom he should Pray, and in what Order he should Pray for them, and what the Matter of his Prayer should be as to some Persons he is to Pray for, though not as to all; and in all other things, which are not expressly mention'd in this Canon, the Minister is, I conceive, left to his Liberty both as to the Persons whom he will Pray for, and as to the Matter of the Prayer, and as to the way and manner of Expression. He therefore cannot be said in my Opinion to observe this Cannon, and to do what it enjoyns, who bids the People Pray for King George, and gives him all his due Titles, but makes no Prayer for Him himself, nor begs the King of Kings to shew down his Blessings on him; and this I believe is the Opinion of the far greatest Part of the Reverend Clergy

Clergy my Brethren, as is evident from their constant Practice, who, I doubt not, understand the true meaning of the Canon, and know that they do not deviate from it, while they do what it in its true Sense and Meaning requires of them. I liv'd about 15 years in *Oxford*, and I remember there were so very few that us'd then the bidding Prayers, that whosoever did, was noted for singularity.

Add to this, that if you can truly be said to have observ'd the 55th Canon, which requires you to pray for the King, by bidding the People to pray for him; then you may also be truly said to have Observ'd the 59th Canon, which requires you to Catechise the Youth of your Parish, by bidding their Parents or Masters to Catechise them; for I think it is plain, that the bidding Parents and Masters to Catechise their Children and Servants may as well be called Catechising, as bidding the People pray for the King can be termed praying.

3. It follows that you have acted contrary to his Majesty's Royal Directions to the Archbishops and Bishops, and particularly to the 6th Direction, which runs thus, Whereas we are credibly inform'd, that it is the manner of some in every Diocese, before their Sermon, either to use a Collect and the Lord's-Prayer, or the Lord's-prayer only (which the 55th Canon prescribes as the Conclusion of the Prayer, and not the whole Prayer) or at least to leave out our Titles by the said Canon required to be Declar'd and Recogniz'd; we do further direct that you require your Clergy in their Prayer before Sermon, that they do keep strictly to the Form in the said Canon contain'd, or to the full Effect thereof. In this 6th Direction there are two Things which I must observe.

i. That

1. That besides the Lord's-Prayer, the Minister in his Pulpit must use another Prayer; for the Lord's Prayer is prescribed as the Conclusion of the Prayer before Sermon, and not the whole Prayer.

2. That in the other Prayer, which the Minister is oblig'd to use besides the Lord's-Prayer, he must pray for the King, and give him his due Titles; and therefore a Collect is not to precede the Lord's-Prayer, because there is no mention of the King's Majesty in any of those Collects which Ministers have been wont to use in their Pulpits before they concluded with the Lord's-Prayer. Now, Sir, have you conform'd your self to this Royal Direction? Have you put up any Prayer to God for King George in your Pulpit, before the Lord's-Prayer? Have you not contented your self with only exhorting and bidding and requiring the People to pray for him? But you say, you know some of the Clergy, who purely in Obedience to his Majesty's Directions, use the bidding Prayer; yes, yes, and I doubt not but you are one of them: It seems, since a Collect and the Lord's Prayer, or the Lord's-prayer alone will not pass without praying for the King, and giving him his due Titles in your prayer, the bidding prayer is trump'd up purely in Obedience to his Majesty, wherein though you give the King his due Titles, yet you pray not for him.

I pray Sir give me leave to put this Question to you, What are the People to do all the time you are bidding them pray? They are, you say, to pray mentally, that is, to form a Prayer in their Minds, according to those Heads which you run over in your bidding Prayer. But would it not be a great help to the People to hear an oral Prayer from you? Would not a Prayer dropping from your

your Mouth, and suck'd in by their Ears, and understood by their Minds, move their Hearts, and become a mental Prayer to them? and I appeal to all men of Sense, whether this would not be more agreeable to Reason, and far better and more beneficial to the People, than your bidding prayer.

But to push the matter home; what if the People finding themselves to stand in need of an oral Prayer from you, should thus address themselves to you, while you are at your bidding prayer; We desire thee, who art our spiritual Guide, to compose a religious Form of Prayer for us, that we may join with thee in Offering it up to God. We beseech thee to be all of a piece, to be constant to thy self, to put an end to this unreasonable Schism between the Pew and the Pulpit, and to do that in the Pulpit, which thou dost in the Pew. When thou art in the reading Desk, no sooner dost thou say, let us pray, but immediately thou readest a prayer devoutly to us; We beseech thee do the same in the Pulpit, and as soon as thou sayest let us pray, or pray we, or I require you to pray, be so kind as presently to pour out an affectionate Prayer to God, that we may heartily join with thee in making our Requests to the Almighty. We entreat thee, O Man of God, and beseech and require thee for God's sake, and our sake, and thy own sake, to be more careful and mindful of thy Duty in this Matter, to conform thy self to the 55th Canon, to obey the King, to submit thy self to thy Diocesan, and to do what becomes thee, that is not only to bid us pray, but to pray thy self, that we may join with thee in Prayer for Christ's Holy Catholick Church, for the Churches of England, Scotland, and Ireland, and herein especially for the King's most ex-

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cellent Majesty our Sovereign Lord **GEORGE**, for his Royal Highness *George* Prince of *Wales*, the Princess and their Issue, &c. Suppose this, I say, which is no wild nor unreasonable Supposition; I ask you,

1. Would there not in this suppos'd Case be many bidding prayers, one from the Pulpit which you direct to the People, and others which your Parishioners from their Seats direct to you in the Pulpit, and none of them directed to God? You only speaking to your Parishioners, and bidding and requiring them to pray to God; and they begging, and beseeching and requiring you to compose a Prayer for your self and them too, that you and they joining together may send up your humble Petitions to God, from whom all Blessings flow. In this Case every one of your Parishioners, that entreats and bids you to pray, may as properly be said to make a bidding prayer as you, when you bid and require them to pray, and yet they only speaking to you, and you only to them, and neither you nor they speaking to God, there is all this while no Prayer at all, because there is no speaking to God.

2. I ask you, could you find in your Heart to slight and turn a deaf Ear to these *bidding-prayers* of your People, humbly addressing themselves to you, and beseeching you to make and utter a Prayer to God, wherein they may join with you? Would you deny them so reasonable a Request, and tell them you had pray'd enough in the reading Desk, and 'twas needless to pray in the Pulpit; nor would you comply with and humour Low-Church Men that herd with Fanaticks? For might not the Low-Church Men with very good reason smartly reply to you, if it be needless, Sir, for you to pray in your Pulpit, then surely it is needless for you to bid us pray.

3. I ask, whether upon your bare bidding, your People to pray, and their bidding or beseeching you to pray, you would or could allow your self to say immediately before the *Lord's Prayer*, let these our Prayers, or let all our prayers (for you have at different times us'd both these Expressions) be offer'd to God in the Name of Jesus Christ? that is, let my bidding Prayer directed to you my Parishioners, and yours directed to me your Pastor, be offer'd to God in the Name of Jesus Christ. How ridiculous would this be? Nay, how Impious? What could any Man in his Wits think it to be, but a downright mocking of God?

But suppose the People should mentally pray at your bidding them, and not bid you pray, as with good reason they might; yet how can you, having only bid them pray without making any either mental or oral prayer your self, say at last immediately before the *Lord's Prayer*, let these our Prayers, or let all our Prayers, that is my bidding Prayer (which is indeed no prayer) and their mental prayers be offer'd to God in the Name of Jesus? What else can one call this but a wicked mocking of God? Moreover, how can you be sure that a Tory, when bidden by you to pray for K. George, will contrary to his Principles pray for him; and not rather, as his Principles lead and incline him, for the *Pretender*? How do you know but that a Low-Church Man, when required by you to pray for the Ministers of God's Holy Word, will pray that they may be all praying Ministers, and that no bidding-to-pray Minister be found amongst them? And will you say, let these our Prayers be offer'd to God, the former directly against King George, the latter against your own dear self?

I could, Sir, say a great deal more on this Subject, but I think I have said enough, and I heartily wish it may have an influence on you, that for the future, taking leave of the *Praying*, you would make use of the *Praying* *Prayer*. I have, Sir, retain'd in my Memory as well as I could, the Substance of what you said in your *Pulpit* against my Loyal Speech, and in Vindication of your bidding Prayer; if I have either forgotten, or mistaken anything that is material, I beg you would be so kind and just to me and your self as to Print your Sermon, that every one may judge whether is to be blam'd, I or you; I who compos'd a Loyal Oration, or you who unjustly call'd it a scurrilous Speech, and the Composer thereof a Calumniator.

I am, Sir, with hearty Love
and true Christian Charity
Your affectionate Friend
and Servant,

James Parkinson.

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